III.—Formules en Anglais.

1⁰ Formula of an act of Baptism.

B. No Christian name, family name,

The... of the month of... nineteen hundred and... (*written in letters*), We the undersigned parish priest (*or missionary*), of this parish (*or mission*), have solemnly baptized N... (*give christian name or names*) born on the... day of this (*or such month*), legitimate son[1] (*or daughter*) of N... (*give christian name and family name of father*) and of N... (*give christian name and family name of mother*), of this parish (*or of such a parish or of such a place*). The godfather has been N... (*christian and family name*) and the godmother N... (*christian and family name*) — (*Note if godfather and godmother are relatives of the child or person baptized*), who sign with us (*or who have declared that they could not sign*). This act has been read to them.

Witnesses : { N.................... N....................
N.................... Priest.

1. *If the child is illegitimate the word* legitimate *should be omitted, and the name of the mother only should be recorded, except if the supposed father would consent to sign the act of Baptism.*

If the child is a foundling, the baptism should be recorded thus : have solemnly baptized N... etc., born ... (*such a day*) of unknown parents... etc.

If the child has been privately baptized at home, write: have supplied the sacred rites and prayers of baptism and given the name (*or names*) of N... to a child born... (*such a day*) of N... and N... and privately baptized at home by N... because of the imminent danger of death... etc...

If the child thus baptized at home, has died before the ceremonies of baptism could have been supplied, the baptism should be recorded thus :

The... of the month of... nineteen hundred and... a legitimate male (*or female*) child born (*such a day*) of N... and N... being in an imminent danger of death, has been privately baptized, at home, by N... midwife (*or by N...*) according to the evidence given by N... and N... who sign with us.

2⁰ Formula to record Confirmations.

The... of the month of... nineteen hundred and... the

sacrament of confirmation has been administered by his Lordship Bishop... of... in the church of this (*or such*) parish (*or mission*) to the persons whose names are recorded below, together with the names of the sponsors.

Then two lists of names are recorded one for men and boys and the other for women and girls ; and add :

In witness thereof I have set my signature.

N...............................

Priest.

3° Formula of an act of Marriage.

M. No
Christian name and Family name of Husband, Christian name and Family name of Wife.

The... of the month of... nineteen hundred and... after the three publications of banns made on three different Sundays or feast-days, in this church[1], [2], between N... son of age (*or minor son*)[3] of N... and N... (*christian and family names of the husband's father and mother*) *of* this (*or of such*) parish, on the one part, and N... daughter of age (*or minor daughter*)[3] of N... and N... (*christian and family names of the wife's father and mother*) of this (*or of such*) parish or mission, on the

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1. *If one of the contracting parties is of another parish, it is added here :* and also in such parish where was the residence of the husband (*or of the wife*).

2. *If dispensation had been obtained of one or two publications of banns it is recorded thus :* after two publications of banns made on two different Sundays (*or feast-days*), (*or after one publication of banns made on a Sunday or on a feast-day*), dispensation of one publication (*or of two publications*) having been obtained from his Grace the Archbishop of... between N... etc...

If there had been no publications at all, put on the record : Without any previous publications of banns, in virtue of the faculties obtained from his Lordship the Bishop (*or the Ordinary*) of this diocese, We the undersigned parish priest or... etc... having received the mutual consent of marriage of N... son of age (*or minor son*)... etc...

3. *If one of the two contracting parties, or both are not of age, it is added here :* but with the consent of his (*or her*) parents (*or tutors*).

other part ; no impediment to this marriage having been discovered[1], We, the undersigned parish priest (*or priest, or missionary*) of this (*or of such*) parish (*or mission*) have received their mutual consent of marriage, and united them in the sacred bonds of matrimony. [Then (*if such be the case*) during the celebration of Holy Mass, we have given the nuptial benediction], in presence of the following witnesses : N... of this (*or of such*) parish, and N... (*idem*), who sign with us, (*or who have declared that they cannot sign*). This act has been read to the interested parties.[2]

Witnesses : { N....................N..................
N.............................

4⁰ Formula of declarations for mixed marriages.

1) Declaration to be signed, in duplicate, by the non-catholic party.

I, N... the undersigned, not a member of the Roman Catholic Church, wishing to contract marriage with N... daughter

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1. *If some impediment of marriage is discovered, dispensation must be first obtained of such impediment* (or impediments) *from the competent authority, and mention is made, in the act of marriage, in the following manner :* After having obtained dispensation of the first to the second (*or of the second, or of the third, or of the fourth*) degree of consanguinity or affinity, (*or of public honesty, or of the forbidden time, etc.*) of the Holy Apostolic See (*or of his Grace the Archbishop of this diocese*), We, the undersigned parish priest (*or... etc...*).

2. *If an invalidating impediment has been discovered, only after the celebration of the marriage, dispensation of the impediment must be also first obtained from the competent authority, and then it is proceeded to the rehabilitation of the marriage.*

If the impediment was public, it is recorded in the register that such marriage (giving names and dates) *had been null on account of such impediment, but had been rehabilitated on such a date.*

If the impediment was secret, no mention is made of the rehabilitation in the ordinary register of marriages.

of N... (*christian and family names of father and mother of the bride*) or with N... son of N... (*christian and family names of father and mother of the bridegroom*), who is a member of the Roman Catholic Church, purpose to do so with the understanding that the marriage bond is indissoluble, except by death ; and I promise that N... shall be permitted the free exercise of her (*or his*) religion, according to the Roman Catholic Faith, and that all children, of either sex, born of this marriage, shall be baptized and educated according to the teachings of the Roman Catholic Church, even if N... should happen to be taken away by death, before me. I furthermore promise that no marriage ceremony other than that to be performed by the Catholic priest shall take place.

Signed in the presence of the Reverend N..., priest, and of the following witnesses N... and N... at... this... day of... 19...

N...............
Priest.

Witnesses : { N......................
N......................

2) Declaration to be signed by the catholic party.

I, N... of the Rom. Cath. Faith consent to contract marriage with N... on the above stated conditions, which I accept and jointly promise also to faithfully discharge. I moreover promise to prudently manage to bring about if possible his (*or her*) conversion..

Witnesses : { N.................... N...............
N.................... Priest.

3) Formula for recording a mixed marriage.

The... of the month of... nineteen hundred and... Whereas a dispensation has been granted by his Lordship the Archbishop of... of the impediment of mixed religion between N... a pro-

lieve all the articles that she proposes to my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me.

And especially, I profess that I believe :

— one only God, in three divine Persons, distinct from, and equal to, each other, that is to say the Father, the Son and the Holy Ghost ;

— the catholic doctrine of the Incarnation, Passion, Death and Resurrection of Our Lord Jesus Christ, and the personal union of the two natures, the divine and the human ; the divine Maternity of the most holy Mary, together with her most spotless Virginity ;

— the true, real and substantial presence of the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, in the most holy sacrament of the Eucharist ;

— the seven Sacraments instituted by Jesus Christ, for the salvation of mankind ; that is to say, Baptism, Confirmation, Eucharist, Penance, Extreme-Unction, Order, Matrimony ;

— Purgatory, the Resurrection of the dead, Everlasting life ;

— the Primacy, not only of honor, but also of jurisdiction of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ, the veneration of the Saints and of their images ; the authority of the Apostolic and Ecclesiastical Traditions, and of the Holy Scriptures, which we must interpret, and understand only in the sense which our Holy Mother the Catholic Church has held and does hold ; and everything else that has been defined and declared by the Sacred Canons, and by the general Councils, and particularly by the holy Council of Trent, and delivered, defined and declared by the general Council of the Vatican, especially concerning the Primacy of the Roman Pontiff, and his infallible teaching authority.

which Christ showed whilst on earth to the little ones. It was His delight to be in their midst : He laid His hands upon them ; He embraced and blessed them ; He was indignant when they were repulsed by His disciples, and He reprimanded the latter in the following words : " Suffer the little children to come unto me and forbid them not : for of such is the Kingdom of God. " (MARK, x, 13-16). How highly He praised their innocence and simplicity of soul He shows, when calling a little one, He says to His disciples : " Amen I say to you, unless you be converted and become as little children, you shall not enter into the Kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the Kingdom of heaven. And he that shall receive one such little child in My name receiveth Me. " (MATT., XVIII, 3, 4, 5).

Bearing this in mind. The Catholic Church, from the beginning took care to bring Christ to the little ones, through the Eucharistic communion, which was given even to the sucklings. This, as was prescribed in almost all the ancient rituals, till the thirteenth century, was done at Baptism, and the same custom prevailed for a long time in some places. It is still in vogue with Greeks and Orientals. But to avoid all danger, lest the children should spit out the consecrated Host, the custom obtained from the beginning of giving the Holy Communion under the species of wine alone.

The infants did not however receive Holy Communion only at Baptism, for they frequently afterwards partook of the divine repast. It was then the custom, in many churches, to give Communion to the children, immediately after the clergy; in others, to dispense to them the small fragments left over after the Communion of the adults.

Later on, this custom became obsolete in the latin Church. Neither were children permitted to approach the holy table before the dawn of the use of reason and before having some knowledge of the august sacrament. This new discipline, al-

ready accepted by several particular councils, was solemnly confirmed, in the fourth Lateran Œcumenical Council, by promulgating the celebrated canon XXI, in which the reception of the sacrament of Penance and Holy Communion is prescribed to all the faithful who have arrived at the use of reason, in the following words : "All the faithful of both sexes, after "coming to the use of reason, shall confess all their sins alone "to their proper priest at least once a year, strive to fulfil the "enjoined penance as far as possible, and devoutly receive Holy "Communion, at least at Easter time, unless by the advice "of the priest, and for some reasonable cause, they should "deem it well to abstain for a while."

The Council of Trent, in no way disapproving of the ancient discipline of giving Holy Communion to children before they have attained the use of reason, confirmed the decree of Lateran Council and pronounced anathema on those who hold a contrary opinion. (Sess. XXI, *de Communione*, c. 4 ; Sess. XIII, *de Eucharistia*, c. 8, can. 9). "If any one shall deny that all the faithful of both sexes who have attained the use of reason are obliged to receive Communion, every year, at least at Easter time, according to the precepts of Holy Mother Church let him be anathema."

Therefore in virtue of the aforesaid decree of the Lateran Council, still in force, the faithful, as soon as they arrive at the years of discretion, are obliged to receive the sacraments of Penance and Holy Communion, at least once a year.

But in determining the year when children come to the use of reason many errors and deplorable abuses have crept, in the course of time. There were those who considered one age necessary for the sacrament of Penance and another for Holy Eucharist. For the sacrament of Penance they judged that age necessary in which one can distinguish right from wrong, hence can commit sin ; for Holy Eucharist, however, they required a greater age in which a deeper knowledge in matters

of faith and a better preparation of the soul can be had.

And thus, according to the various customs of places and opinions of men, the age of ten years was fixed for receiving First Holy Communion in some places; in others fourteen years and even more were required, in the meanwhile forbidding all those children under the required age to receive Holy Communion.

This custom by which, under the plea of safeguarding the august Sacrament, the faithful were kept away from the same, was the cause of many evils. It happened that the innocence of childhood, torn away from the embraces of Christ, was deprived of the sap of interior life; from which it also followed that youth destitute of this strong help, surrounded by so many snares, having lost its candor, fell into vice, before even tasting of the sacred mysteries. Even though a more thorough preparation and an accurate sacramental confession should precede first Holy Communion, which does not happen everywhere, yet the loss of first innocence is always to be deplored and might have been avoided by receiving Holy Eucharist in more tender years.

Not less to be condemned is that custom, which exists in many places, whereby children are not allowed to receive the Sacrament of Penance before they are admitted to communion; or else absolution is not given to them. Thus it happens that, burdened perhaps with mortal sins, they remain a long time in great danger.

But the worst of all is that, in some places, children not yet admitted to First Holy Communion are not permitted to receive the Sacred *Viaticum*, even when in danger of death; and thus, dying and being buried as infants, they are not helped by the prayers of the Church.

Such injury is caused by those who insist on an extraordinary preparation for first Holy Communion, more than is reasonable,

not realizing that this kind of precaution proceeds from the errors of Jansenists, who maintain that Holy Eucharist is a reward, not a remedy for human frailty. The Council of Trent holds a different opinion, when it teaches that it is " an antidote by which we are freed from daily faults and preserved from mortal sin. " (Sess. XIII, *de Eucharistia*, c. 2). This doctrine has lately been inculcated by a decree given, on 26 December 1905, in which daily approach to Communion is opened to all, both old and young, — two conditions only being required, the state of grace and the right intention. — Neither does it appear reasonable that, whilst formerly even sucklings received the remnants of the sacred particles, at present an extraordinary preparation should be required from the children, who are in the happy state of innocence and candour, and greatly need this heavenly food, on account of the many temptations and dangers of our times.

The abuses we condemn may be traced to the fact that those who demand a certain age for Penance and another for Holy Eucharist, have neither wisely nor rightly defined the required age. The Lateran Council requires one and the same age for both sacraments, since it imposes a joint obligation of Penance and Communion. Therefore, since the age of discretion required for Penance is that at which right can be distinguised from wrong, namely when one comes to the use of reason, so also for communion that age is required which can distinguish the Eucharistic bread from the common ; which age, indeed, is that at which a child attains the use of reason.

Nor did the principal interpreters of the Lateran Council, and those who lived at that time think otherwise. From the history of the Church, it is evident that many synods and episcopal decrees, beginning with the twelfth century, shortly after the Lateran Council, admitted children of seven years of age to Holy Communion. There is moreover a testimony of the greatest authority : St. Thomas Aquinas, which reads : " When children begin to have some use of

reason, so that they can conceive some devotion towards the sacrament (Eucharist) then this sacrament can be given them. "

The same is explained by Ledesma, as follows : " I say, with the consent of all, that Holy Eucharist should be given to all having the use of reason, no matter how soon they may acquire the same ; even though a child should have but a confused idea of what it is doing.

Vasquez explains the same passage in the following words : " As soon as a child attains the use of reason, he is obliged, by divine law, so that not even the Church, can dispense him with the same. "

The same is taught by St. Antonine who says : " But when a child is capable of doing wrong, that is, of committing mortal sin, then he is subject to the precept of confession and consequently communion. " (P. III, tit. XIV, c. 2).

The Council of Trent also forces us to the same conclusion ; for whilst it declares that, " infants, lacking the use of reason, are not obliged to receive Holy Communion, " it assigns as the only reason, because they cannot commit sin. (Sess. XXI, c. 4). " Since," it says, " at that age they cannot lose the acquired grace of the children of God. " From this it is evident that the Council believed that children are obliged to receive communion, as soon as they can lose grace by sin.

The words of the Roman Council, held under Benedict XIII, agree with this, for they hold that the obligation of receiving the Holy Eucharist, begins " after the boys and girls have come to the use of reason, to that age, namely, in which they are capable of distinguishing this sacramental food which is no other than the true body of Jesus Christ, from common and profane bread, and know how to approach the same with the proper devotion and religion. " (*Istruzione per che debbono la prima volta ammetersi alla S. Communione*, (Append. XXX, p. II).

The Roman catechism, (of the Council of Trent), however, says : "At what age Holy Communion should be given to children, no one can judge better than the father or the priest to whom they confess their sins. For theirs is the duty to find out and to inquire of the children whether they have acquired some knowledge of this admirable sacrament, and a taste for the same." (P. II, de *Sacr. Euchari.*, *N*, 63).

From all this, it follows that the age of discretion required for Holy Communion is that at which the child can distinguish the Eucharistic from common and material bread and knows how to approach the altar with proper devotion.

A perfect knowledge of the articles of faith is, therefore, not necessary. A few elements alone are sufficient. Nor is the full use of reason required, since the beginning of the use of reason, that is some kind of use of reason suffices. Wherefore to put off communion any longer or to exact a riper age for the reception of the same, is a custom that is to be rejected absolutely, and the same has been repeatedly condemned by the Holy See. Thus Pius IX, of happy memory, in the letters of Cardinal Antonelli, to the Bishops of France, given March 12, 1866, severely condemned the growing custom existing in some dioceses of putting off Holy Communion, to a maturer age, and rejected the number of years as fixed by them.

The S. Congregation of the Council, on 15 March 1851, corrected a chapter of the Provincial Council of Rouen in which children under 12 years of age were forbidden to receive Holy Communion. This same congregation of the Discipline of Sacraments, acting in a similar manner, in a case proposed to it from Strassburg, on 25 March 1910, in which it was asked whether children of twelve or fourteen years could be admitted to Holy Sacrament, answered : "Boys and girls are to be admitted to Holy Communion, when they arrive at the age of discretion or attain the use of reason."

After seriously considering all these things, the S. Congre-

gation of the Discipline of the Sacraments at a general meeting held 15 July 1910, in order that the above mentioned abuses might be removed and the children of tender years become attached to Jesus, live His life, and obtain assistance, against the dangers of corruption, has judged it opportune to lay down the following norm for admitting children to first Holy Communion, to be observed everywhere.

1. — The age of discretion required both for confession and communion is the time when the child begins to reason, that is about the seventh year, more or less. From this time on, the obligation of satisfying the precept of both confession and communion begins.

2. — Both for first Confession and first Communion a complete and perfect knowledge of Christian Doctrine is not necessary. The child will, however, be obliged to learn gradually the whole catechism, according to its ability.

3. — The knowledge of christian Doctrine, required from children in order to be properly prepared for first Holy Communion is that they understand, according to their capacity, those mysteries of Faith which are necessary, as a means of salvation, that they be able to distinguish the Eucharistic from common and material bread, and also approach the sacred table with devotion becoming their age.

4. — The obligation of the precept of confession and communion which rests upon the child, falls back principally upon those in whose care it is, that is parents, confessor, teacher and the pastor. It belongs to the father, however, or to the person taking his place, as also to the confessor, as the Roman Catechism declares, to admit the child to first Holy Communion.

5. — The Pastor shall take care to announce and distribute general communion, once or several times a year, to the children, and on those occasions, he shall admit not only first

communicants, but also others who with the consent of their parents and the confessor, have been admitted to the sacred table. For both classes several days of instruction and preparation shall precede.

6. — Those who have the care of children should use all diligence, so that after first communion, the children shall often approach the holy table even daily, if possible, as Jesus Christ and Mother Church desire, and that they do it with a devotion becoming their age. They should bear in mind their most important duty, by which they are obliged to have the children present at the public instructions, in catechism ; otherwise they must supply this religious instruction, in some other way.

7. — The custom of not admitting children to confession, or not absolving them, is absolutely condemned. Wherefore the Ordinaries of places using those means which the law gives them, shall see that it is done away with.

8. — It is a most intolerable abuse not to administer *Viaticum* and Extreme Unction to children who have attained the use of reason, and to bury them according to the manner of infants. The Ordinaries of places shall proceed severely against those who do not abandon this custom.

These resolutions of the Eminent Fathers, the Cardinals of this S. Congregation, have been approved by our most holy Lord, Pope Pius X, in an audience given, on the seventh day of the current month, and he has commanded the present decree to be published and promulgated. He has commanded also to all the Ordinaries that the present decree shall be made known not only to the pastors and the clergy but also to the people, to whom it shall be read, yearly at Easter time, in the vernacular.

The Ordinaries themselves will be obliged, at the end of every five years, to give account of the observance of this de-

cree to the Holy See, together with the other affairs of their diocese.

Everything else to the contrary, notwithstanding.

Given in Rome, at the residence of the same S. Congregation, on the eighth day of August 1910.

Signed: D. Card. Ferrata, *Prefect.*
Ph. Giustini, *Secretary.*

7º Formule de serment a prêter par les Examinateurs synodaux et les curés consulteurs.

N. T. S. Père le Pape Pie X a décrété que désormais les examinateurs synodaux et les curés consulteurs qui sont associés à l'Évêque pour porter un décret de déplacement de curé ou reviser un décret de ce genre, seront tenus, à chaque fois, et à la première session, de prêter le serment suivant sous peine de nullité de tous les actes.

Formule de Serment des Consulteurs diocésains.

" Ego, N. N... Examinator (vel parochus consultor), synodalis (*vel* prosynodalis) spondeo, voveo ac juro munus et officium mihi demandatum me fideliter, quacumque humana affectione postposita, et sincere, quantum in me est, executurum; secretum officii circa omnia quæ ratione mei muneris noverim et maxime circa documenta secreta, disceptationes in concilio habitas, suffragiorum numerum et rationes religiose servaturum ; nec quidquam prorsus occasione hujus officii, etiam sub specie doni oblatum, nec ante nec post, recepturum.

Sic me Deus adjuvet et hæc sancta Dei Evangelia quæ meis manibus tango. (*Acta Ap. Sedis* IV, 141).

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donnez à tous les peuples ordre et paix, que d'une extrémité à l'autre de la terre raisonne ce cri : Louange au divin Cœur qui a procuré notre salut. A lui soit gloire et honneur dans tous les âges. Ainsi soit-il.

11[0] ACT OF CONSECRATION TO THE SACRED HEART OF JESUS, prescribed by Pius X, August the 22, 1906.*

O Sweet Jesus Redeemer of the human race, look kindly upon us who are humbly prostrated before Thy altar. We are Thine, and Thine we would ever be, and to unite ourselves more strongly to Thee we consecrate ourselves fully to Thy Sacred Heart. There are a great number of men who have never known Thee ; a great number who reject Thee and despise Thy commandments, have pity on us all, O merciful Jesus, and draw us all to Thy divine Heart.

Be the king, not only of the faithful who were never separated from Thee, but also of the prodigal children who have abandoned Thee ; make them quickly return to Thy paternal house, lest they perish from hunger and misery. Be a king to those who have been seduced by error or whom discord have separated ; bring them to the harbour of truth and the unity of faith, that there may soon be but one pastor and one flock. Finally be the king of those who are plunged in the ancient superstition of paganism and call them from darkness to light and the kingdom of God.

Grant, O Lord to Thy Church salvation, quiet and liberty ; give to all people order and peace ; from one extremity of the earth to the other, make the same cry resound : Praise to the divine Heart, who hast procured our salvation ! To Him be glory and honor throughout all ages. Amen.

* A plenary indulgence after Holy Communion, or 7 years and 7 quarantines if you do not go to communion.

Et vous, Seigneur, daignez agréer nos larmes, pardonner à notre repentir et nous unir à vous, dans votre Cœur adorable auquel nous consacrons les nôtres, pour l'aimer et l'adorer dans le temps et dans l'éternité, et par lui-même rendre à Votre Père le culte que nous lui devons. Ainsi soit-il.

13° ACT OF REPARATION TO THE SACRED HEART OF JESUS

To be said at the benediction of the Blessed Sacrament, on the First Friday of the month.

(Composed by Mgr de Belsunce, Bishop of Marseilles, 1720).

O Jesus, our Divine Master, adorable Saviour of all men, present beneath the veil of this Host, through an incomprehensible effect of the love of Thy Sacred Heart ; behold us prostrate before Thee, deeply grieving over the offenses which are committed against Thy sovereign Majesty. We are here assembled to make a public and solemn act of reparation, and to atone, as far as we are able, for the many outrages committed against Thy Sacred Person, during the course of Thy holy life, and in Thy sorrowful passion, as well as for all those that have been offered Thee in the adorable Sacrament of the Eucharist, the great miracle of Thy love for man.

Would that we could, for evermore, shed tears of blood over our perfidy and ingratitude towards the most amiable of all kings, and the sweetest of all hearts ; towards Him, who, in the generosity of His love, has redoubled His tenderness when treated with the most contempt ! Pardon, O Lord, pardon so many unworthy and sacrilegious communions, so many profanations and indignities deserving of the horror and execration of all ages. Pardon, O Lord, our many irreverences in Thy sacred temples ; the hardness of our hearts ; the wandering of our thoughts ; and our forgetfulness of love and goodness such as Thine.

Come, ye, ministers of the Most High ; come, all faithful

votre consolation, afin de nous retrouver tous au ciel, pour louer, avec vous, votre divin Fils, Notre-Seigneur, pendant toute l'éternité ! Ainsi soit-il !

15[0] Act of Consecration to the Most Holy and Immaculate heart of Mary. *To be pronounced, on the nearest Sunday to the 22nd day of September, in the Archdiocese of Edmonton.*

Remember, O Merciful Virgin Mary, that thy divine Son, when ascending to heaven did leave thee upon earth, in order that thou mightest watch over the infant church. Faithful to thy mission, thou hast charitably guided, encouraged and strengthened the Apostles, who thus assisted and helped quickly changed the face of the world, by destroying the empire of the devil and establishing the reign of Jesus.

At the time when one of the most illustrious successors of Saint Peter, who was also one of thy most zealous servants, canonically erected the See of St. Albert which has become the see of Edmonton, this new church was immediately entrusted and consecrated to thy care. Deign, O Blessed Mary, to have this in remembrance, and from the heavenly abode, where thou now art, do for this particular Church, what thou hast ever done for the Church Universal.

Deign then to guide, to encourage, and to strengthen thy servant who has been given the charge of this Church, to take him under thy powerful protection, as thou didst once for the Apostles. Render him every day less unworthy of thyself and of his most heavy charge. May he give to all the example of christian, religious and Apostolic virtues;

Be also the Mother of all the missionaries in this Archdiocese : obtain that they may be good workers according to the heart of God, always seeking His greater glory, never seeking their own interests.

Protect the Religious Communities, which are engaged in works of Charity or education. May they all vie with one another to establish the kingdom of God in all souls.

Watch also over our good Christian people, with a motherly affection. May they persevere in the true faith and never be seduced, by degenerate christians or heretics, or infidels, still so numerous, alas ! in this vast country. Let it be not in vain that thou art called the Refuge of the sinners and the Queen of Victories ; show once more thy power against the evil spirits. Bring back to the fold all the poor sinners, all the heretics who have been so miserably deceived. Obtain for us the needed means, but, above all, the virtues that are necessary to convert, instruct and preserve in the faith, the numerous infidels of this diocese. Destroy for all time to come the reign of Satan, so widely spread in these countries ; may the kingdom of God come and be strongly established for ever.

Obtain moreover, O powerful Queen of Victories, that our catholic people may never be actuated by the spirit of insubordination and revolt ; that revolutions and wars, which are the scourge of other countries never appear in our midst ; that we may all be one heart and one soul; that we may all be the honour of our Church and thy consolation throughout all time ; that so we may all meet in heaven, to praise with thee thy divine Son, our Lord and Saviour Jesus Christ, for all eternity. Amen.

16° PRIÈRE A SAINT JOSEPH, ordonnée par Notre Très Saint-Père le Pape Léon XIII, pour le mois du Saint Rosaire. *

C'est à vous, ô saint Joseph, que nous avons recours dans notre tribulation ; et, après avoir imploré le secours de votre Sainte Épouse, nous sollicitons aussi avec confiance votre protection.

* *Ind. de 7 ans et 7 quarantaines.*

the chosen children of Jesus Christ ; ward off from us, O most loving Father, all taint of error and corruption ; graciously assist us from Heaven, O most powerful Protector, in our struggle with the powers of darkness ; and as thou didst once rescue the Child Jesus from imminent peril of His life, so now defend the Holy Church of God from the snares of her enemies and from all adversity.

Shield each one of us with thy unceasing patronage, that imitating thy example, and supported by thy aid, we may be enabled to live a good life, die a holy death, and secure everlasting happiness in Heaven ! Amen.

18⁰ Autre prière a Saint Joseph, pour être récitée, durant le mois de mars, après le salut du T.-S. Sacrement.

Grand saint Joseph, à qui Dieu a confié le soin de la plus sainte famille qui fût jamais, soyez, nous vous en supplions, le Père et le Protecteur de la nôtre ; et obtenez-nous la grâce de vivre et de mourir dans l'amour de Jésus et de Marie. Ainsi soit-il.

(100 jours d'indulgences.)

19⁰ Another prayer to S. Joseph, to be said during the month of March after the Benediction of the Blessed Sacrament.

Great Saint Joseph to whom God has confided the care of the holiest of families, be also the Father and Protector of our own, and obtain for us the grace to live and to die in the Love of Jesus and Mary. Amen.

(100 days os Indulgenres.)

20° Formules de prières en Cris.

1) *Prières après les messes basses.*

3 fois : Kit atamiskatin, Marie

Salve Regina.

Kitatamiskatin, Nokimaskwem, naspitch kitimakeyimiweyan, kiya otchi nit atchakonanak ki miyikosiwiwok pimatisiwin, miyo yospisiwin mina mamisiwin. 'Niyanan Eve e ot'awassimissimikoyak, e kitimak-ayisiyiniwiyak ki natamototatinan, ki pakoseyimitonan e mawikaitsoyak ota kitimak askik. Ah, niya ni pikiskwestamakeminan, wi miyo kanawapaminan, wi kitimakeyiminan, ekusi ki poni pimatisiyaki wi wapatchinan Jesus naspitch ka kitchitwawisit kaki kikiskawat kiya ka nitta kitimakitakeyan, ka kijewatisiyan, ka yospisiyan Marie.

v. Kijemanito wekawimisk, ayamihestamawinan.

r. Kita miyo otitamak J.-C. ka kakiasotamakoyak.

Ni Manitom, kiya ka miyiyak pakoseyimowin mina maskawisiwin, wi miyo kanawapamik kit eyinimak ka mawimustaskik, ekosi e etwestamakoyakik kakike kweyatch kanatatchakwet Marie, Kije Manito Okawiya, mina kitchitwaw Joseph, Marie wikimakana, kitchitwaw Pierre, kitchitwaw Paul, mina kakiyaw okitchitwawisiwok, we miyo natota, wi kitimakita ni mawimustchikewininana ka pakitinamatak, opastahowok kitawi kweskipimatisiwok, ot ayamihawok kitawi ayawok miyotehewin mina tipeyimisowin, J.-C. ni Manitominan owiyowinik kit aspinotatamatinan.

Pitane ekusi ikkik.

Kitchitwaw Michel kiya ka kitchi okijikowiyan wi kispewasinan, wi miyo kanaweyiminan eka kita wayesihikoyak ka matchi-manitowit. Kije Manito kitawi oyasuwatew, ki pako-

seyimitinan, kiya ka nikaniyan okijikonak, wi abatjita maskawisiwin kaki miyikowisiyan wi matchustowopinik kitchi iskotek, matchi manitomina owitchowagana ka pimotatakik askiy owi kakwo wanihatwaw nit atchokonana.

Pitano ekusi ikkik.

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2) *Prières ou Acclamations après les Saluts du T.-S. Sacrement,*

Pitane mamitjimit Kije Manito !

Pitane miweyitchikateyik owiyowin !

Pitane mamitjimit J.-C. eji manitowit mina eji ayisiyiniwit !

Pitane miweyitchikateyik Jesus Owiyowin !

Pitane mamiteyitakwaniyik Jesus, o Manito otch !

Pitane mamitjimit Jesus ayamihesaskamowinik !

Pitane mamitjimit Kije Manito wekawimikat ka wesamikanatatchakwet Marie !

Pitane mamiteyitakwaniyik Marie okanatjiayisiyiniwiwin ka kitchitwayik !

Pitane miweyitchikateyik Marie owiyowin wekawimit kijik ometji-matjikanatatchakwet !

Pitane mamitjimit kitchitwaw Joseph kanatachakwet Marie owikimagan.

Pitane mamitjimit Kije Manito asitji okijikowok mina o kitchitwawisiwok !

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3) *Prière à saint Joseph, aux Saluts du T.-S. Sacrement, dans le mois du T.-S. Rosaire.*

Kitchitwa Joseph kiya osam, ka mawimustatak e wawaneyittamak, ekusi sasay e ki nandotamawayak ketchitwawasit wikimagan, anotch ekusi mina kipe-mawimustatinan. Oma otchi sakihituwin k'otchi otjemat Manito-awasis Jesus, ki mawimustatinan, ki nandotamatinan kitchi wi-miyokitabaminat ayisiyiniwa, J.-C. ka ki aspi-kaskittamasut o mikkom otchi, mina kitchi wi-nisokkamawiyak eji-wayeskanesiyak, kiya miyamattawisiyan kita nisokkamakeyan.

Kiya ka ki miyo-kanaweyimatwaw Jesus mina Marie, nisokkamawik J.-C. owitjewagana. Iyekatenamawinan siyakihiweyan weyottawimikawiyan, kakiyaw kakayehisiwina mina matchi-ittiwina, kitchi kijikok otchi kitabaminan. Saweyiminan, kiya mamattawi-pikkuhiweyan, oma anotch matchiayaw ka wisakottat. Ka ki iji kayas pikkuhat Manito-awasis Jesus kekatch e nipahit ekusi anotch ki ka winatamawawok aniki ayamihewatuskeyaganak.

Ki ka wi-akwanahunan ki kitchi nisokkamakewin otchi, kitchi wi-pisimatisiyak, e naspitatak, kita kwayask nagataskeyak, piyis kitchi miyo-kaskittamasuyak ite kitchi-kijikok ka miyo-ayak.

Pitane ekusi ikkik !

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4) *Les Mystères du Rosaire.*

1) *Mystères Joyeux.* — Mamitoneyitatak ayamihe eka kwayaskweyitamowina *ka miyawatikwaki.*

1⁰ Nistam mamitoneyitatak : Marie e ki atamiskakut okijikowa.

2⁰ ... kitchitwaw Marie e ki kiwikakut omissa kitchitwaw Elisabetha.

3^0 ... kitchitwaw Marie Manitoawasis e nitawikit.

4^0 ... Oskatch Marie ka ki etotahat okosissa ayamihekamikok.

5^0 ... Marie eki wanihat okosissa kawi miskawew ayamihekamikok.

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2) *Mystères Douloureux.* — Mamitoneyitatak ayamihe eka kwayaskeweyitamowina *ka kaskeyitakwaki.*

1^0 Nistam mamitoneyitatak ; Jesus kekatch e iskwatamut nitawi kitjikanisis awisakitehuwin otchi.

2^0 ... Jesus e papasastehut.

3^0 ... Jesus e ki pasiskwepitit misi kaminakasiwatikwa otchi.

4^0 ... Jesus e nayatahit ayamihewatikwa.

5^0 ... Jesus e nipustamakoyak ayamihewatikok.

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3) *Mystères Glorieux.* — Mamitoneyitatak ayamihe eka kwayaskeweyitamowina *ka kisteyitakwaki.*

1^0 Nistam mamitoneyitatak : Jesus e ki apississik.

2^0 ... Jesus e ki opiskat.

3^0 ... Nistam ayamihewiyiniwok e ki petchiyaweskakatwaw Meyosiyit Manitowa.

4^0 ... Kitchitwaw Marie e ki ponipimatisit okijikowa e ki etotahikut kitchi-kijikok.

5^0 ... Kitchitwaw Marie e nikan ayikot Kije Manitowa kitchi-kijikok.

5° CONSÉCRATION AU SACRÉ-CŒUR DE JÉSUS, composée par Notre Saint-Père le Pape Pie X, août 22, 1906.

Naspitch o yospisiyan Jesus, kiya ka pikkuhatjik ayisiyiniwok kakiyaw, kitimakinawinan eyikok e piweyimisuyak, e otchikwanapistatak, ota ayamihesaskamuwinik e ayayan.

Ki tibeyiminan, winakkoma, pitane taki tibeyimiyak sokki ; ayiwak kitchi kisatitak ota ni pakitinisunan ki kitchitwawitchik.

Mitchet ayisiyiniwok namawikkatch ki ki kiskeyimikwok, mitchet ki ki piweyimikwok e sasibittakwaw kit itasuwewina, kitimakeyimik kakikaw. Kesewatisiyan Jesus mina sakoteyimik kakiyaw kitchi sakitatjik ka kitchitwaweyittakwak ki teh. Tebeyitchikeyan ki ka wi okimaweyimikwok, namawiya piko ot ayamihawok ka ki kakike kisatiskwaw, maka mina kit awasimissak ka wanihutjik e webiniskik. Iteyitta oki kiyipa kita kiwetotaskwaw ayamihawin, eka kita webinikowisitwaw. Ki ka wi okimaweyimikwok tatto matchi ijitwawina ka ki wanisimijutwaw, appo ka ki paskewitakwaw kit ayamihawin nanantok kisewasiwin otchi ; Sakkoteyimik eokonik kakiyaw kita kiwetotakwaw kit ayamihe-tapwe-wokeyittamowin ka peyakwaniyik, ekuta otchi kiyipa kita wi mamawipamihikoyak ka peyaku mamawies kitchi ayamihe-wiyiniwit.

Ki ka okimaweyimikwok wawatch tatto ka notjittatwaw eyabitch nanantok nehiyaw ejitwawina. Haw ! kitimakeyimik wiyawaw mina kitchi wabattakik kit ayamihawin ka wassenamakwok. Tebehitchikeyan miyik kit ayamihamak pikkohawin, kiyam pimatisiwin mina tibeyimisuwin. Saweyimik kakiyaw ayisiyiniwok ka tatt'oskanisitjik kita miyo-witjetutwaw. Iteyitta misiwe askik kita wi pettawak oma peyak pikiskwewin : kita wi mamiteyitchikatew Jesus o kitchitwaw-iteh ka pikkohat kakiyaw ayisiniwa, wiya piko kita wi kijemanitowiyittakwan takki takki.

Pitane ekusi ikkik !

6° PETITE CONSÉCRATION A LA T.-STE VIERGE, *pour le jour de la 1ère communion...*

Ayamihawinis ekuta otchi ka ayisiyiniw pakitinisuwawat kitchitwaw Mariwa.

Kitchitwaw Marie, kapikuhiwat Jesus wekawimisk, niyanan mina kit okawimitinan mina ki pakitinisuwatinan.

Mitchet kekway kita kustenan eji owiyawiyak mina otatchakuyak.

Anisikis e pe-natotamatak soki kitchinisokamawiyak.

Ni kustenan kakiyaw kekway, ka ki piskakuyak kita otchi pikuhoyak.

Ka iji awasis ka sekisit, monskistawat okawiya ekusi iji niyanan ki monskiskatinan.

Kanatatchaweyan Marie, nisokamawinan ; miyinan kitchi-kanatatchakweyak, mina kitchi-miyopimatisiyak.

Kispewestamawinan kakiyaw ka ki wi wawinikuyakik, tatwaw ewi sakotchihikuyak Matchimanito.

Wabatteyinan eyikok e maskawisiyan tchi tapasihikut.

Ganaweyiminan mina nisokamawinan isko e megwatch e poni-pimatisiyak, maka osam mwetchi e wi nagataskeyak.

Nantotistamawinan ki kosis Jesus e miyotchit, tchi miyonipiyak, kitchi-witchapimitak kitchikijikok, mina ekuta kitchi mamitsiyatak Kije Manito, kakike, kakike.

Pitane ekusi ikkik !

21⁰ Formules de prières en Pied-Noir.

1) *Prières après les basses messes.*

3 fois : Kit oximatsimo Mary.

Salve Regina. — Kit oximatsimorpinnan, Omarxinnâtoap-akew, ixkakimmap-atoap-akow, kristowa omortsikamotaop, kristowa omortsitameitakiop, kirstowa omortstakataop, hayo ! kitoximatsimorpinnan. Kit-sok-enikatsimatorpinnan nistonnan Eve nitsitorkon-okossimokinnan nitsikimmatsistotokinnan, kit-orkoni-sotsipisatorpinnan, annoma ekikine-ksarkom nit'ayami-nipinnan, ke nit'awasenipinnan. Hayo ! Spommokitapi, nitspommokinnan kitsikimmap-owapispix kark'itassamoyissin-nan, ke ni-pitsikayak-exowatorpinnan annoma kimmatapi-ksarkom nork'astamatsokinnan kitsitatsimmap-okosimayik Je-sus, kristowa kitsikimmapitapiyik, kits'ixkaarsapisiyik, kits, ixka-ekinnapatoap'akeyik !

v. Omarkatosew-otatoap-okrista, nork'awatsimohikarkorto-mokinnan.

r. N'ark-itap-enanatorsinan J.-C. okristowatsokisists.

Awatsimohikaop !

Hayo ! Omarkatosew, kristowa kitskonatapisin itetapi-piksop, arsassammok k'okosix kit-sok-enikatsimatokax ; ke otawatsimohikarkortomokissax, atsimmap-ataop-akew Nato-ye Mary, Omarkatosew okrista, Natoye Joseph otorpoxita-pimok, natoap-itom-omarkatoyapekwax Peter ke Paul, ke kone-orket-atoyetapix kark'ort-arsayortsis nit-atsimohikanists mark-sotamorketsitapiwasissaw partsapitapix, ke mark-esta-piskitstars, koneksarkom, Nitap-arsatsimohikan, k'omort-awat-simohikamorpinnan. Kinnon Jesus-Christ nimort-orpokatsi-mohikarpinnan. — Ikkam-anistsiop.

Natoye Michael omarkatoyetapi, awakamokinnan, spom-mokinnan narx-itap-itskammarsinnan Makapatosew otoxina-siyik ke otatsestotakiyik. Omarkatosew mark'okakitsimatars,

komort-awatsimohikamorpinnan ; ke kristowa konneatoyetapix kitotsinneymokax, natoap-iskunatapisin kitsit-orko-enanatorp, Omark-orpakoyistsi karxi-pist-ennapikristayissax Satan omarkokapatoseyik ke koneokapatosex annoma ksarkom itaekamatsiyaw matapix otaksowawex marxipartsistotoyissax.

Ikkam-anistsiop !

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2) *Prières ou Acclamations après les Saluts du T.-S. Sacrement.*

Ikkam-awatsitskimmayik Omarkatosew !

Ikkam-awatsitskitsiyik otatoap-enikasim !

Ikkam-awatsitskimmayik J.-C. ots-itap-omarkatoseyik, ke ke ots-itap-itapiyik !

Ikkam-awatsitskitsiyik Jesus otsinikasim !

Ikkam-awatsitskitsiyik, otatoap-oskitsiparpi !

Ikkam-awatsitskimmayik Jesus natoapi-stapomaop-opinimatsis itsipistapiyik !

Ikkam-awatsitskimmayik Omarkatosew otatsimmap-okrista ixka-atoap-akew Mary ?

Ikkam-awatsitskitsiyik otatoapi-pisatsi-pokayisin, otsaonowa enanators ippipokayiopi partsapisin !

Ikkam-awatsitskitsiyik otsinikasim Mary nitapikarkanapakeyit ke nitap-okristiyik !

Ikkam-awatsitskimmayik, natoye Joseph, natoye Mary ot-orpoxi-tapim !

Ikkam-ort-atsitskimmmayik Omarkatosew otspommitapix ke otrokone-atoyetapix !

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3) *Prière à saint Joseph, aux Saluts du T.-S. Sacrement, dans le mois d'octobre.*

Hayo ! Natoye Joseph, kristowa kit'etapipiksorpinnan nits-iyik-apeitsittarpinnan, ke annork, ni-man-esowatenikat-simatarpinnan kit-atoap-orkeman kit-sako-okamanistorpinnan kit-stakanapi-spommokisin.

Amoya Natoapi-karkanap-akew, Omarkatosew okrista, kits-iyik-akomimmayik, ke Omarkatosepoka Jesus kitsitayarsoko-simmayik kitsitsakakimmayik k'omort-awatsimohikamorpin nan, k'omort-sok-okamanistorpinnan k'arxi-kimmap-ennassa-mokissinnan nistonnan Jesus-Christ otsahpan ni-mort-orpo-mokinnan. Kit-orkoneskonatapisin, ke kit orkone-apomisists n'ork-spommokinnan, taka nits-ixka-poyenarpinnan.

Kristowa kitsit-sok-eskiskammarpi Natoap-orkowapittam, ot awakamok J.-C. oksokowax, piy-estapi-kristomokinnan kone kristap-esksinimatstorkisin ke koneokapitapiisin. Sport-sik kimax-itawpis n'ork-astorkokinnan, n'ork-spommokinnan, kist-skunatapitapis, anork nits-itskammanan skenats-innay-Makapatosew.

Kaniste-kamotsipiyarpi, apatortsik, natoyepoka Jesus, mark-sta-enitayik, enne-anist-eskiskatsit Omarkatosew otatoap- atsi-mohika-kitsiman ot-saomitapi-kartomix m'ark-sta-atsestotsi-yissax ke m'ark-sta-okristotsiyissax.

Kit-sotami-spommokisin n'orkit-sekiyokinnan n'ork-itoto-yesapi-etapiwatorsinnan kit-okamots-itapiworsin. Ke kristowa spommokinnaniki, nit-ayak-okamotsitapiipinnan, ke nit-ayak-atsimmap-enipinnan, ki nit-ayakenanatorpinnan pik-eskarse-itameitakisin, Sportsik.

Ikkkam-annistsiop.

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4) *Les Mystères du Rosaire.*

1) *Mystères Joyeux.* — Sotam-anisteitsittaop Kinnon J.-C. ke okrista Natoye Mary otsipikitapiwarsowawests, matomorts *otsit-atoap-itamapiyists.*

1⁰ Otsitsitokskars. — Natoye Mary otsit-etsinikokipi Natoyetapi mark'okosis.

2⁰ Ostestokars. — Natoye Mary otsit-etapassamarpi onista Natoye Elisabeth.

3⁰. Otseyokiskars. — Otsitsi-pistsii-pokayipi kinnon Jesus apotskinaoyis.

4⁰ Otsissoors. — Otsit-otom-etapipiyarpi Jesus omark-atoyapi-oyis.

5⁰ Otsisitors. — J.-C. otsi-pist-orkonowarpi omark-atoyapi-oyis.

2) *Mystères Douloureux.* — Sotamanisteitsittaop Kinnon J.-C. ke okrista Natoye Mary otsipik-itapiwarsowawests, *otsitsikikinapiyists.*

1⁰ Otsitsitokskars. — Kinnon J.-C. otsits-iyixi-poyennarpi, aahpan itsekinispi.

2⁰ Otsestokars. — Kinnon J.-C. otsits-iyik-estsipissarpi.

3⁰ Otseyokiskars. — Kinnon J.-C. mokatoyists itseskikikinipistarpi.

4⁰ Otsisoors. — Kinnon J.-C. otaweyistakisin itwitayestartorpi.

5⁰ Otsisitors. — Kinnon J.-C. Aweyistakisin its-itork-enipi.

3) *Mystères Glorieux.* — Sotam-anisteitsittaop Kinnon J.-C. ke okrista Natoye Mary otsi-pik-itapiwarsowawests, *otsitsipik-awakoyitsiyists.*

1⁰ Otsitsitokskars. — Kinnon J.-C. newokiska kristsikosts otenitarpi itatsitsipowarpi.

2⁰ Otscstokars. — Kinnon J.-C. otsitspommorpi.

3⁰ Otseyokiskars. — Arsatosew otsiporsap-etapiwatarpi matom-omark-atoyapekwax.

4⁰ Otsissoors. — Natoye Mary otsitspommipiyokipi Omarkatosew.

5⁰ Otsisitors. — Natoye Mary otsit-eskikinepistokipi, Sportsik, Omarkatosew.

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5). *Consécration au Sacré-Cœur de Jésus, ordonnée par Notre Saint-Père le Pape Pie X, août 22, 1906.*

Ikkinapisiw Jesus, kristowa konnetapix kitsi-kamotsipiyarpix, arsassamokinnan, annoma kit-atoapi-oyis kitsi-pistokrisanopatorpinnan. Kits'enanakinnan, ke nit'astarpinnan k'arx'enanakissinnan, ke k'arx'iskunat-esxipistokisinnan ; annork kristsikoy, kit'-orkone-orkotorpinnan nitsitapiworsinnan.

Akaetapix ki-mat-onnowa-esksinokiyaw, akaetapix kitsitawapimmokiyaw, ot-sa-anistsitsissaw kit-okakitsimanists. Amox kark'orkone-kimmarsax ! Ik-arsapisi-Jesus, kit'ataoposkitsiparpi omi k'arkaweskapatarsax.

Hayo ! Ninna, k'ark-sta-its-inneymoyissaw amox sokapomeitakix kitsit-sa-onnowa-estapakiyaw, stsike amox kokkosix kitsitskikiyaw, k'ark-itomanists-inneymoyissaw. Marxikipparkayissaw amox ounnowaw okowa, kimmatapisin ke onotsisin m'ark-ort-sa-enissaw.

K'arx-inneymoyissaw amox kristap-omeitakisin itsit-atsestotowayaw, ke stsike amox kit-atoap-atsimohikan itsestapatomiyaw otsa-anistsitakissaw. K'ark-atsiporsapipiyarsax amox m'ark-itomanist-omeitakissaw, ke ayax-itokskaw kitatsimohikan ; kristowa tokskam k'ark-okakitsimars.

Sakoorts nitoy, k'arx-innoymoyissaw amox nitsitapix itsake-otapiwatomiyaw ots-esami-kristap-atsimohikanists. Minanistoitsittat k'ark-sta-porsapipiyarsox amox, skonatsi m'arxoxowatorsiyaw, ko kit atsimohikan m'ark-ort-awanakonoyissaw. Kit-atsimohikan sotam-anistsit m'ark-orts-enanataos kamotsipiyisin, ennastsisin ko awat-okakitsimmorsin. Omortsitsiksarkomaspi nitoksakam m'ark-itortakors : " m'arx-ikkamawakowaop Atsimmap-oskitsiparpi nitsi-kamotsipiyokinnan, m'ark-eskarse-aotsitskimmars.

Ikkam-anistsiop !

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6) *Petite consécration à la Sainte Vierge qu'on peut employer le jour de la 1ère communion.*

Hayo ! Natoye Mary, Kinnon Jesus-Christ okrista, nistonnan stsike kitokristsimmorpinnan, ke nit-apikartomorsipinnan k'arx-enanayissinnan.

Akao etsitsiw ni-mort-apeitsittarpinnan, itotaksop ke itsistomiop. Iyik-akayimiyaw ni kartominnan nit'stonnowannan, kennikaye kristowa kitskunatapisis nit-etapipiksorpinnan.

Matsikutsapi nitsitapiworsin, mats'esamo nit-ekakimmarsin, kennikaye nit'sketakipinnan, kenne-annistsi sketsax pokax okristowawa itetapipiksoyaw enne-annistsi nistonnan kristowa nit-etapipiksorpinnan.

Eskiskammokinnan, atsimmap-akew, eskiskatsit nit-okamotsitapiisin, nit-arsapeitapiisin, n'ark-sta-okristotoyisinnan makapatosex.

N'ork-etapipiyokinnan n'ark-sta itsapawawarkarsinnau saomitsitapix otorsokowawests.

Pok-itskammokinnan, sok-itskarkortomokinnan ni-kartominnan n'ark-orkone-omotsarsinnanix.

N'ark-okamanistomokinnan kit-atoap-orkoy nitsinneymin-

nan n'ark-orkoyissinnan iyikitapiisin, ko skunatapisin n'ark-eskarse-okamotsitapiisinnan, n'ark-orkone-ayestapatorsinnan partsapisists, ko n'ark-orkone-etapiwatorsinnan Kinnon, otokakitsimanists.

Astorkokinnan, nit-ekkinap-okristsinnan, konekristsikosts nit-ak-sake-etapipinnan, ke stsike ni-pitsi-ayak-exowatorpinnan annoma ksarkom, kennik k'ark-sotam ayestapiskowarsex makapatosex. Kamotsipiyok nitotaksinnanix n'ark-sta-etaporsinnan omark-orpakoyistsi.

Kits-ixka-sakakimmok kit-atoap-orkoy Jesus oskitsiparpi n'ark-okamanistomokinnan, n'ark-atsimmap-eniisinnan, ixka-itotoyetsittanapi, n'ark-eskarse-ayakowarsinnan Omarkatosew, Sportsik.

Ikkkam-anistsiop !
